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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

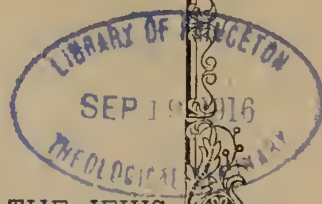
נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραηλιτῶν ἐστίν. JOHN iv. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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New-York :

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NOTICE.

THE RT. REV. CHARLES P. MOLLYAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. IX.] NEW-YORK, SEPTEMBER, 1852. [No. III.

AN AFFECTIONATE ADDRESS TO THE JEWS CONCERNING
CHRIST.

BY ASAHEL ABBOT.

To all that wait for the salvation of Israel, peace and blessings!

Beloved Brethren: We, outcasts that were left to perish among the Gentiles, have received life and peace from the God of our fathers and yours, through the words of your prophets and the sufferings of Christ and his martyrs. But while we rejoice in believing, and have renounced the idols that our fathers long worshipped in their ignorance, we are afflicted in the affliction that still binds the souls of the Jews, while they revile our Christ, and vainly, from age to age, look for another that shall never come. You yourselves have long become disheartened, and many of you are fast coming to renounce all faith in the promises of God, because the time of your dispersion is prolonged, and every period that your most venerable Rabbies have set for the coming of your Messiah fails. The great year that Christians named, 1843, is past, and no Messiah has come with it. A curse has also long since gone forth from among your doctors against any that shall again set the time of his appearing. Thus is fulfilled the prediction of one among your prophets, when he said: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." And our hope for Israel is also found in the same prophet, when he continues his prophecy and says: "Afterwards shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days." Hosea iii. 4, 5. Here the seer agrees with his cotemporary Isaiah in making your unbelief in the Son of David the cause of your long dispersion, and also in declaring that your restoration to your forfeited honors and blessedness in the last days shall accompany your receiving again the true faith that you have lost now for 1800 years; even as God by the prophet Zechariah, when he had fore-shown the destruction of the temple and the long oppression of the people

are fulfilled all the promises made to the fathers and all the types of the ancient world. Let us notice here—

1. He is personally what the Messiah of the Old Testament requires that he should be: (1.) As to his birth; (2.) As to his family, and the time of his coming; (3.) As to his nature.

2. He is officially what the Messiah should be: (1.) In suffering for the sins of the world, thus becoming a priest over the house of God; (2.) In revealing the truth of God, wherein he is a prophet; (3.) In ruling over all things as a king.

We will take each consideration in its order; and

(1.) As to his birth and the time of his coming, Christ answers all the conditions of the Old Testament Messiah.

An immemorial tradition is well known to have existed over the whole world, both of Jews and Gentiles, that the world's Deliverer should be born of a virgin, a woman who had never held intercourse with man. It would require a volume to contain a tithe of what the Gentiles have left us on this head, and some still hold it to this day. The first hint of this is contained in the first promise to the parents of mankind after their fall, though it seems not to have been clearly understood at the time by our first mother. She evidently understood him to be both God and man, as most of her posterity have since; but she did not at first know that he should have no earthly father, until her Cain, that she named "the Man Jchovah," by his reckless conduct convinced her that "what is born of flesh is flesh." The mistake then became rectified, and the true view has been ever since held by nearly the whole world. As through woman the serpent had found means to corrupt the race, so through woman the subduer of the serpent shall find means to renew it and to restore to its pristine purity the human spirit after its fall. It is "the seed of woman," and not of man, that shall bruise the serpent's head. This miraculous birth we shall find glanced at in various portions of the Old Testament, and it has many foreshowings of various kinds. Noah becomes a father when past the middle of life, when a wife of about equal age usually ceases to bear children. The same is true of Job according to all appearance; but of all others there is nothing more marked than the origin of the Jewish nation itself. Sarah at ninety years of age received again by miracle the power of maternity, and the Jews, though descended from a human father, are children of a birth as miraculous as any birth ever can be till the end of time. After the birth of Isaac, there remained no ground for doubting whether the future virgin and child were to be held a possibility, since it is as likely that God will render a woman fruitful above nature without as with a man. The miracle in the one case is no greater than in the other. This virgin-born God-Man, therefore, was before the eyes of all the prophets, and they often in some way allude to it in their prophecies that have been preserved. Thus Isaiah says: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," *i.e.* God with us, or "the God-Man," (chap. vii. 14.) And so Jeremiah predicts the restoration of Israel "in the latter days," (chap. xxx. 24.) when they come to believe in him who is born of a virgin: "How long wilt thou go about,

O thou backsliding daughter? For the Lord shall create a new thing in the earth: a woman shall contain a man."

That such a birth as this has ever been claimed for our Christ is too well known for assertion here. But the time of his coming is defined with equal exactness. When Jacob came to predict the fortunes of his posterity, he said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet; for (until?) Shiloh shall come; and unto him shall be the gathering of the people." Now the sceptre did fall from the hand of Judah at the Captivity, though it was partially restored afterwards in Zorobabel; and the importance of the tribe of Judah at the return from Babylon gave it a predominating influence over the other remnants of Israel that came with them. Notwithstanding this, the family of Aaron for a long time held the reins of government. At length the Roman power subdued the last remains of what was the Jewish state even under the Asmoneans. Herod married Mariamne, the last of these. Himself an Edomite and a minion of Cæsar, he took possession of the whole territory by force, and ruled at his lust without regard to Jewish or any other law. At this juncture Christ was born. The tyranny of the Romans was never effectually shaken off, though in the struggle to effect this the Jews submitted to hardships such as no nation besides ever experienced; nor have they since been able to gain a political footing of any importance anywhere. Either then the period of Herod and Pontius Pilate was the period of Messiah's advent, or we have no ground for expecting it at all. Again:

The prophet Haggai encourages Zerubbabel and his fellows not to despise the meanness of their new temple, and affirms that it should prove more glorious than the former, because "the Desire of all nations" shall come to it, and it shall be filled with his glory. So Malachi, the last of the prophets, says: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in; behold he shall come, saith the Lord of Hosts."

Thus we see again the time is the same. He must appear while the temple of Zerubbabel is yet standing, or not at all. That temple underwent vast changes. It was desecrated by Antiochus, refitted by the Asmoneans, and at last immensely improved by Herod: but still it was the same temple when Christ came; and scarce had he been crucified in sight of it before it was torn up from its foundations by the Roman army. The old foundations of Solomon were allowed to remain, and they remain unto this day; but of the temple of Zerubbabel not one stone has been left upon another.

Daniel agrees to the same. Using a day for a year, as in other places, by a somewhat common prophetic license or custom, he predicts a period of seventy weeks, or four hundred and ninety years from the date of the Persian edict for the rebuilding of Jerusalem until the establishment of Messiah's covenant, when the city shall fall soon after beneath the power of a prince or kingdom not yet established in those parts. It is this particularity of Daniel that has driven the modern Jews to repudiate his authority and exclude him

from the number of the prophets; though he is the greatest and the clearest revelator of the Old Testament, as John is of the New. Another thing is remarkable. In the midst of one of those weeks, Messiah is to render profane the once sacred services of the temple, and prepare it for the coming desolation that to this day makes the ears of all nations to tingle that hear of it. His personal ministry lasted about half a week, or three years and a little more, when he offered himself up for the sins of the world, and thus, as Paul argues against the Jews of those days, abrogated the expiatory ceremonies of the ancient law. But of this more in another place. See the whole in chap. ix. 24-27. We shall have occasion to refer to this again. But once more:

As to his family, Christ answers all the conditions of Messiah. Born of the Virgin Mary, and adopted by her after husband Joseph, he becomes both in law and fact the son of David. His mother is a descendant of David, and his legal father is also a descendant of David, through the line of Zerubbabel and the kings. Here there is no ground for dispute. That any discrepancies exist in the two-fold genealogies of Matthew and Luke, we shall wonder no more than at the corresponding fact that the Old Testament genealogies are often inconsistent with themselves in terms. See, *e. g.*, 1 Chron. vi. 1-10, and Ezra vii. 1-6.

Thirdly: As to his nature, Christ answers all the conditions of Messiah. I shall not stop here to reproach the more perverse Rabbies of modern times for denying the Deity of the Son of God. It is sufficient for my purpose to remark that this has been done in order to be rid of this very argument for the Messiahship of Christ. The Scriptures have always worked themselves clear of this scum whenever it has arisen. The first known denial of the ancient and universal doctrine of a Trinal Unity in God was made by Aristotle, the great sophist, the unprincipled impugner of his superior, Plato, that he hated, and therefore accused of Tritheism even when he was forced to admit that the charge was false. The next to him were the Judaizing Christians, against whom all of St. John's writings were penned. The next were the Arians, then the Mohammedans and the Talmudists of later times; then last, the Socinians of our day, with the Deists. The Arians have been dead a thousand years. The Gnostics are expressly repudiated by the apostolic writings, and have been extinct fifteen hundred years. The Aristotelian logic failed to import his negative theology even into the schools that went mad after him among the Christians of the dark ages. The Mohammedans never received the Scriptures, but put forth their *Aleoran* instead of them; while the Talmudists studied to render them of no effect through the glosses and traditions of men. The Socinians were never fully obedient (even in profession) to the Scriptures; and now in Europe not a man of them professes to receive them as at all of divine authority in matters of faith. Our common definition of the Trinity, no less than all our fundamental doctrines upon divine subjects, are handed down to us from the old Jewish doctors, as may be seen in brief among Dwight's Sermons and Miller's Letters upon Unitarianism. In the Old Testament he who declares himself the only Saviour and Redeemer of man

is he who bears the incommunicable name, the Creator of the world and the Sovereign Arbiter of all its affairs. He who is to be born of woman is to be called Immanuel, *i. e.*, God with us, or the God-Man; the same that was universally known to the ancient world as the Second Person of the Trinity, the Creator and Guardian Genius of the world. So familiar was this idea to the ancient Hebrews, that Isaiah scruples not in the least to identify Immanuel with him who calls himself Jehovah, as the peculiar friend and guardian of Israel. See chap. viii. 8. So, in chap. ix. 6, 7, he speaks of the "child," the "Son of David," as "the Mighty God" and "the Everlasting Father;" thus claiming for him the attributes both of God and man. That this was understood by the Jews as claimed by Christ, how they raged against him on account of it, how he retracted nothing from it in his defense before the people, the Evangelists have not failed fully to inform us. See John v. 17-29; vii. 37-41; viii. 57-59; x. 30-36. It is needless to insist upon this point so far as the New Testament is concerned, since it is well known that Christ not only seems to us himself to assert his supreme Deity, but he permitted himself to be worshipped as God by his disciples and martyrs, even as he has been honored by almost the whole Christian world until now. The point here insisted on is, that in making this claim, and receiving this homage from his followers, he claims precisely what openly and notoriously belongs to the Messiah of the prophets, and is treated by his disciples in precisely the manner predicted by those prophets when they say: "The government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

[TO BE CONTINUED.]

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T O T H E E D I T O R .

REV. SIR:—The following statement I found as an article in a paper published at New-York, entitled *The Asmoncan*, for the week ending July 30, 1852:

"THE CHRISTIAN AGENT IN ALBANY, N. Y.

"A Jewish apostate, by the name of James Cohen, is stationed in Albany by the Society to Ameliorate the Condition of the Jews, in order to make money for the Society, and occasionally to mislead a credulous, ignorant, or poor Jew. This worthy gentleman, who, as I have been told, did not hesitate to confess, in the presence of one whose veracity may be relied on, that he did not believe a word of the Christian story of Christ, still found it convenient to steal himself into the confidence of two young Jews, who, just coming from Europe, had no money and no employment. He obtained for them a good situation, and paid them visits almost daily. After the lapse of a month or two, Mr. Cohen told his victims that he expected them to abjure their faith, and to embrace Christianity, which they refused to do. Disappointed in his expectations, he told them that they would lose their employments, which really was the case shortly afterwards; but he could not succeed in his official duties. Such are the means which those low-minded soul-traders resort to, to catch a victim, in order to have something to boast upon in their papers. Let me tell them, if the proscriptions, the persecutions, the oppressions, sword, fire, and cruelty of bygone centuries failed when opposed to the stout heart of the Jew, then their dirty pens,

their sophisticated tracts, and their debased hirelings are of very little consequence to the Jew. The same worthy gentleman has established a book-trade in Albany; he offers for sale the Hebrew Bible, sent hither for distribution, at two dollars per copy; but the Jews know where to buy their books.

EMETTS."

SIR:—It would, indeed, be considered lowness on my part were I to be moved by the false report of a malicious man, whose sole aim is only to slander and backbite his betters. But I cannot help criticising his illogical and petulant statement, both for his better information as well as instruction.

Himself calling me an apostate, and at the same time placing reliance in the slanderer's report, is a self-contradiction. If I did truly deny my Christian creed, then I must be a Jew, and cannot be called an apostate; and if I am an apostate, then my denial must be of the Jewish and not the Christian creed. Where is, then, the truth of the slanderer's report? However, I will give my friend a lesson in logic, which may be of some service to him in future.

Before we can safely acknowledge the strength and validity of any testimony, we must first ascertain both the ability as well as the integrity of the testifier, and that in the highest moral sense. Now, if the integrity of our testifier (on whose veracity we are called upon to rely) be morally good, then he could not have the ability to cherish a slander; but he did so, *ergo* his testimony cannot be regarded otherwise than a slanderous one never to be relied on.

Respecting the young Jews losing their situations, I must call upon my friend to remember that every effect must have its cause, as every cause its effect. The young Jews turned out to be common rogues and pickpockets. They have not only robbed their host of one week's boarding and lodging, for which I had to pay the cash, but also pickpocketed me of eleven dollars; and yet they could have the brazen face to ask me to recommend them as honest men. I would ask my friend, if he was in my place, and if he was an honest man himself, whether he would have acted otherwise than I have done? They have only met with their due punishment.

With regard to our dirty pens, &c., I would counsel my friend first to go to school and learn better to speak, and then we shall consider whether it is worth our while to answer any such, who do not consider that his base and foul language is quite uncalled for, and that such a base conduct as his had been oftentimes the cause of the proscriptions, &c., of which he wishes to remind us. Let me counsel him not to boast against what the Church, during the dark ages, has done, but call to mind the following emphatic verses of the sacred bard:

"And did thy sons, with more than filial care,
Their Father's love in holiest mem'ry bear?
And did no foul revolt, no deep-dyed crime,
Stain the fair record of succeeding time?
Ah! witness Thou, that oft, in folly proud,
Ungrateful Judah spurned the faith he vow'd,
Transgressed the law by matchless wisdom planned,
And dared the wrath of Heaven's avenging hand."

About my book-trade, I can only tell him that, if I ever asked two dollars per copy, it would have been only in perfect accordance to the instructions I received. But, notwithstanding the instructions, I have given no less than seven copies to the best Jewish school in this city, gratis, along with five English and one German Bible; as also to a respectable Jew one Hebrew, one English, and one German Bible. This will show my friend that if the Jews know where to get their books, it would be only from the missionary. Let my friend read Prov. x. 18, and Psalm ci. 5, and hold his tongue.—I am,
 Rev. Sir, yours truly,

JAMES COHEN.

Albany, August 5th, 1852.

GENESIS II.—LITERALLY TRANSLATED FROM THE HEBREW.

AND the heavens and the earth were finished, and all their host: and Elohim ceased on the seventh day from his messenger-work which he had done, and rested on the seventh day from all his messenger-work which he had done: and Elohim blessed the seventh day, and set apart the very it, because on it he rested from all his messenger-work, which Elohim fashioned for the purpose of producing.

Such are the begettings of the heavens and the earth, upon their being fashioned on the day of their production, by Jehovah Elohim, of an earth and a heaven, and every plant of the soil before it was in the earth, and every green herb of the soil before it grew, because Jehovah Elohim had not caused it to rain upon the earth, and there was not a man to work the ground. And a vapor ascended from the earth, and irrigated the very entire surface of the ground: and Jehovah Elohim formed a very man of dust of the ground, and blew into his nostrils the living spirit, and man was for a living creature: and Jehovah Elohim planted a garden in a pleasant place towards the east, and put there the very man which he had formed; and Jehovah Elohim produced from the ground every tree pleasant to see and good for food, and a tree of life in the midst of the garden, and a tree for perceiving good and evil. And a stream flowed from the pleasant place for watering the very garden, and from that place it branched, and was for four sources. The name of the first was "Overflowing." This is the one surrounding the entire land of Havilah, where is gold, and the gold of that land is good. There is the white gum and the onyx-stone. And the name of the second stream "Bursting-forth." This encircles the whole land of Cush. And the name of the third stream "Palm-Tree." This runs east to Athur. And the fourth stream, this is "Sweet Water."

And Jehovah Elohim took the very man, and led him into the garden of Eden, to work it and to take care of it. And Jehovah Elohim charged the man, saying, Of every tree of the garden thou mayest eat an eating, and of the tree of discerning good and evil thou mayest not eat of the same; because on the day thou eatest of the same thou shalt die a-dying.

And Jehovah Elohim said, The living of the man by himself is not good. I will produce for him a helper corresponding to him.

And Jehovah Elohim formed from the ground every beast of the field, and the very entire fowl of the heavens, and caused them to come to the man to see what he would call out to each. And all that the man called out to each, viz., the living creature, that was its name; and the man called out names to every beast and to fowl of the heavens, and to every animal of the field: and for man there was not found out a helper as his counterpart.

And Jehovah Elohim caused to fall a deep sleep upon the man, and he slept; and he took one of his ribs, and closed the flesh from above it. And Jehovah Elohim built the very rib which he took from the man into a female, and caused her to come to the man. And the man said, *This* now is bone of my bone and flesh of my flesh; wherefore this shall be called female, because from the male was this taken. On this account shall a man let go his father and his mother, and adhere to his wife, and they shall be for one flesh. And both were naked, the man and his wife, and were not ashamed of themselves.

K R U M M A C H E R ' S P A R A B L E S .

THE FIRST AND LAST SMILE.

EVE, the mother of the living, bare with pain her second son. Like the dumb beasts of the field, and without sign of human perception, lay the newborn child on her breast, and the voice of its weeping, and its sucking lips, were the only proofs of its feeble life.

"Ah!" said the mother to the father of the child, sighing, "must I not merely bring forth children with pain; must I also with pain suckle and rear them? Shall I have no beam of joy in the dark night, when I keep myself awake on its account? Cain's glance is gloomy and troubled, and he wanders before us as the form of the sin which we have committed. And even from this one sounds only the voice of complaint; or he reposes not in a human manner, and his soul is like an undeveloped blade of grass which withers in the bud. How much more happy are the beasts of the field, and the fowls of heaven, than man! Does not the lamb frisk about its mother, and does not the young chicken conceal itself under the wings of the hen? Ah! the beasts of the field, when we look on them, point out to us our sins!"

Thus she spake, and called the boy Abel, which signifies the sorrowing one; and she wept over him a month long. But Adam said, "Weep not, mother! The Lord will make it turn out well, and will have compassion on us."

Then Jehovah had compassion on the weeping mother, and the angel of paradise drew near unseen, and touched the lips of the child on the bosom of the sorrowing mother.

Behold, thus does the little boy open his tender lips, and there was a dimple in his cheek, and the lustre of the first smile swept over his countenance, and his eyes looked upon his mother.

Then the mother, with tears of joy, raised herself, and called the father of the boy, and held out to him the child, and the little child smiled also upon his father the second time.

But the father raised his voice and said: "Let the Lord be praised. He has changed our sorrow into joy. He has exalted one child above the beasts of the field which bow their head to the earth, and their countenance is without expression and character. But the countenance of the child has

become as the glance of the messenger of the Lord, and as Eve's countenance, when joy and gratitude fill her heart. Well is it for us that our eyes have seen the sign of the Lord, and Abel is a living soul. Hovers it not over the countenance of the child, as when his song in the spring renews the form of the earth? Blessed be the day in which the Lord looked upon our child, and let his name be eternally praised!" Thus spake Adam, and embraced the little child.

But Eve nursed the child and said, "I have seen in him the sign of God, therefore will I nurse him with care."

And the boy grew up in wisdom and grace, and Adam gave to him a flock, that he might pasture it, and the flock was beautiful and large, and the lambs loved the young man, for Abel was friendly and God-fearing.

But Cain was angry in his heart, and envy and wickedness were stirred up within him, because Jehovah was with Abel. For Cain's heart was evil from his youth, and the Lord was not with him.

And on the day of his birth Abel brought an offering to the Lord, and consecrated it from the firstlings of his flock, and his heart was full of joy and gratitude. But Cain became furious against his brother, and his countenance was disfigured with passion, and he struck his brother Abel on the head, so that he sank to the earth. And Cain smiled scornfully upon the fallen, and left him in his blood.

Then came the father and mother of the young man, and found him slain, and Eve stooped over him and wept sore.

But Abel raised his bloody head, and turned his eyes upon his weeping parents, and a gracious smile swept over his lips and his countenance. Now he again bowed his head and gave up the ghost, and the appearance of his death was friendly.

Then answered Eve and said: "Ah, such was the appearance of his countenance when upon my bosom its heart opened itself to me for the first time. Adam, is this called death? Oh, then the death of the righteous is only the second development for the more beautiful blossoms of a new life."

Thus spake the mother of the living, and they both wept sore, and laid Abel's corpse in the bosom of the earth, and the lambs mourned around their shepherd. But on his grave bloomed the flower of the field.

ADAM AND THE CHERUB OF PARADISE.

When Abel lay in his blood, and Adam stood beside the slain and wept, then came the Cherub of Paradise to the father of the human race and silently placed himself beside him, and his appearance was serious. But Adam lifted up his countenance and said, "Is this an image of the race that shall spring from me? And shall a brother's blood surely again drench the earth, shed by a brother's hand?"

The Cherub answered, "Thou sayest it."

"Ah! by what name, then, will they designate the horrid deed?" inquired Adam.

With a tear in his eye, the heavenly one answered, "War!"

Then the father of the human race shuddered, sighed, and said, "Ah, why then must the righteous fall by the hand of the unrighteous?"

The Cherub was silent.

But Adam immediately proceeded in his lamentation, and said, "What remains for me except complaint on this blood-drenched earth?"

The Cherub answered and said, "Then glance upward." Thereupon he vanished.

But Adam stood still till the going down of the sun, and when the stars appeared he stretched out his hands toward Orion and the Wain, and cried, "Oh, ye glittering watchers in the gate of heaven, why wander ye so silently? Oh, can a mortal not hear the sound of your voice, as it speaks of the land that

lies beyond, and of Abel the beloved?" Then there was still a greater tranquillity all around, and Adam threw himself on his face and prayed, and he felt in his heart a gentle word, "Behold, Abel, thy son, liveth!"

Then he departed consoled from thence, and his soul was calm and free of sadness.

THE ROSE AND THE LILY.

Malvina stood with her father before a lily which blossomed under a rose-bush. Dazzling white, like a beam of light, the beautiful blossom raised its open fragrant cup. Above it hung a powerful full-blown rose, and it cast a reddish glitter on the tender silvery leaves of the lily, and thus also both flowers shed a fragrance on one another.

"Oh, what a beautiful union!" cried Malvina, and smiling, bent down her head to the flower. "It is the union of innocence and love," replied her father. Then they stood silently before the flower.

In the mean time Oscar entered into the garden—Malvina's peaceful lover. Then a red hue fled to Malvina's cheek, like the rose's glitter on the lily. The father saw it, and said, "Very truly, Malvina, have the flowers a speech and a countenance."

"For innocence and love," continued Oscar.

...

TALMUDIC ALLEGORY.

THE CHILD OF MERCY.

"LET us make man," said the Creator, and myriads of angelic beings listened to his voice. "Do not create him," spoke the angel of justice. "He will wrong his brethren, injure and oppress the weak, and cruelly ill-treat the feeble." "Do not create him," spoke the angel of peace. "He will manure the earth with human blood. The first-born of his race will be an assassin, and murder his own brother."

"He will desecrate thy sanctuary with his lies," said the angel of truth; "and though thou stampest on his countenance thine own image, the seal of truth, yet will falsehood and deceit prevail in his voice." "Create him not; he will rebel against thee, and abuse the freedom which thou bestowest on him," exclaimed the chorus of assembled angels.

Still they spoke, when Charity, the youngest and best-beloved of the Eternal's creation, approached his throne and knelt before him: "Create him, Father," she prayed, "in thine own image; let him be the beloved of thy goodness. When all thy servants forsake him, I will seek and lovingly assist him; his very errors will I turn to his good. I will fill the heart of the weak with benevolence, and render him merciful towards those who are weaker than he. If he depart from peace and truth, if he offend justice and equity, I will still be with him, and the consequences of his own errors shall chasten his heart, and purify him in penitence and love."

The universal Father listened to her voice, and created man a weak and erring being; but even in his errors a pupil of the Divine goodness, a child of mercy, love, and charity, which never forsakes him, and still strives to amend him.

* * * * *

Remember thy origin, O man, when thou art cruel and unjust. Of all the Divine attributes, charity alone stood forth to plead that existence be granted to thee. Mercy and love have fostered thee. Then, remember, be just, be merciful.—*London Jewish Chronicle.*

CORRESPONDENCE RELATING TO PALESTINE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR:—You will oblige (for general information) by inserting in your valuable columns the following truly impressive Medrash of our divines :

מדרש תנחומא פרשת אחרי

which I introduced at the conclusion of the sermon delivered by me, on the "Deliverance and Restoration of Israel," on **שבת זכור** last, at our Sephardim Synagogue. I am, yours, etc.,

6 Great Alic street, 4th Al, 5612.

DAVID MELDOLA.

Thus saith God unto Israel: In times past you were saved by the instrumentality of man—from Egypt, by the hands of Moses and Aaron; in the days of Sisera, by the hands of Barak and Deborah; from the Midianites, by the hand of Shamgar, son of Anath, etc., etc.; and inasmuch as it was through the interposition of human agents that you were thus delivered, you have become again subjected to mankind; but in your future deliverance it will not be so, for I, the God of all power and glory, will be your Deliverer, as it is predicted: "Israel shall be saved by the Lord with an eternal salvation."

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR:—Having taken the trouble of ascertaining the real state of the facts alluded to by your correspondent, "A Judean," I am in a position to tell him that, had he given a little calm consideration to the whole subject, he would have spared himself much self-inflicted annoyance, and an unnecessary outburst of virtuous indignation.

The Revs. D. Meldola and A. Haliva are the ecclesiastics appointed by the Spanish and Portuguese congregation to take cognizance of and decide upon matters of a purely religious and ecclesiastical nature which may occur to the members of that congregation. In the exercise of their functions they are perfectly independent, and no other authority has ever interfered with it.

A question in writing has been put to them by a member of their congregation in the following words: "*If it is in any way inimical to our holy religion to associate for the purpose of adopting constitutional measures to promote the idea of our nation regaining possession of Palestine?*" The two gentlemen (*Dayanim*) have thought proper to abstain from giving an opinion, and have applied to the wardens of their congregation for advice (not for orders.) This very circumstance was for the wardens a *prima facie* evidence that the subject of the inquiry was not a purely religious one, as otherwise no reference would have been made to them. On reading the paper which contained the question, the wardens were fully confirmed in their first assumption. In fact, sir, as regards the first part of the question, it would be childish to suppose any "enmity" to exist between religion and associating to discuss political subjects. Evidently, therefore, it was the particular subject in view that formed the substance of the inquiry. But that, again, taken in the abstract, and religiously speaking, could not be made matter of doubt, as our religious aspirations, and even our daily prayers, as your correspondent says, are for the restoration of the Jewish kingdom of Palestine.

The only thing that could properly be asked, and that was asked, relates simply to the means of action. And that, sir, is not an *ecclesiastical* but a *political* question.

To "regain possession of Palestine" there are only two means, humanly

speaking: the one is, levying armies and making war with the present possessor of the land, which is the Ottoman Porte; the other is, diplomacy and negotiation, not only with the Ottoman empire, but also with all the European governments which are parties to the arrangement that forms the present political status of Europe. Now, sir, the two *Dayanim* of the Spanish and Portuguese congregation of London have thought that these questions, necessarily involved in the subject of the inquiry, were *political* questions, and rather large ones; at any rate, such as did not fall within their limited jurisdiction, and such as they could not, and ought not, to pronounce upon. The wardens have simply *concurred* in that opinion; and I take the liberty to add, that I also, with many more, concur in the same.

The very same fact of our praying morning and evening, and on all solemn occasions, for the restoration of the kingdom of Israel, adduced by your correspondent, goes far to disprove his own argument. It is an evidence that not in human agencies, much less in intriguing and puny efforts of ours, do we place our hopes for that consummation, but solely on Providential dispensation. At the close of prophecy, a clear and distinct warning has been given to Israel in the following words:

לא כחזל ולא בכח כי אם ברוחי אהר יהוה צבאות

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.) Indeed, all the prophecies, from beginning to end, lead us to the same conclusion; and history teaches us, that whenever Israel relied upon their powers, and lent ear to the several impostors that appeared among them, their efforts were crushed, and their attempts drowned in torrents of blood. The "Spirit" has not yet descended, nor yet do we see at present any clear indications of its presence amongst us. If any means is left in our power to hasten that happy advent, it is surely the one that is pointed out in the same prophecy in indelible characters: "*These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgments of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor, and love no false oath;*" and again, "*love the truth and peace.*" (Zech. viii. 16, 17.) Thus, our religious improvement, our moral perfection, are the standards ordained by our heavenly King, to lead us triumphantly to the kingdom of Israel; and (whilst we prattle about "meetings to adopt constitutional measures") it is wonderful to see that, after twenty-two centuries, those sublime words have lost nothing of their freshness and opportunity.

Every thing considered, I think that the authorities of the Spanish and Portuguese congregation have acted very wisely in not giving their countenance to an attempt at a senseless agitation; and, sir, you and your readers will more readily agree with me, when I inform you that that attempt has originated in a Hebrew pamphlet lately published by a gentleman from the East, and by him thrust upon the English Jews. Having had the patience to read that pamphlet to the end, I can assure you, in every page of it, common sense, grammar, and the Bible, are most outrageously sacrificed to a premeditated design of showing that the time appointed by God for the restoration of Israel arrived at the beginning of the seventh century of the sixth millennium (therefore, twelve years ago;) and many Scriptural passages are tortured, and sacred truths perverted, to prove that the first saviour of Israel is no other than the present Sultan, Abdul-Mejid, whose person, we are told, is the ultimate object—*mirabile arcano*—of all the blessings that Abraham asked God to bestow upon Ishmael. Abdul-Mejid was the tender object of the spiritual communions between God and Abraham three thousand five hundred years ago, and the very name of Ishmael signifies, (by a happy combination of initials,) "*Long Live the King Abdul-Mejid for ever!*" After this, it is not surprising that the writer calls the Sultan the king of the earth, the king of kings, etc.—*London Jewish Chronicle*.

FREE CHURCH OF SCOTLAND.

PESTH.

Examination of the School.

THE public examination of the school—the chief visible relic of our desolated mission at Pesth—was held on the 24th and 25th June. On the forenoon of the former day, the scholars of the first class, to the number of 104, were examined on Religious Knowledge, Sacred History, Hungarian and German Reading, Arithmetic, &c., and acquitted themselves in a highly satisfactory manner. In the afternoon, the second class, amounting to 91, were subjected to examination on the same subjects, (specimens of their penmanship being also exhibited,) and they too were found to have made most creditable proficiency. On the forenoon of the 25th, the third class, numbering 35, were examined on Hungarian and German Grammar, Arithmetic, Natural History, and Geography, in addition to the other branches. There was a very numerous and respectable attendance of parents, strangers, officials, and of several of the nobility. Mr. Szonyi, superintendent of all Protestant schools, and Minister Torok, inspector of our school, were also present, and the satisfaction which was expressed by these enlightened and sincere friends, and by the general body of spectators, seems to warrant the expectation that the number of scholars will be considerably increased, and the means of usefulness among the Jewish families will then be multiplied.

Inquirers at Pesth.

By a letter from Pesth, we learn that, notwithstanding the forcible breaking up of our mission there, the spirit of inquiry among the Israelites has not been utterly quenched. Besides several others among whom the claims and doctrines of Christianity form the object of frequent and serious discussion, two individuals, occupying respectable positions in society, are spoken of as studiously reading the Old and New Testaments, and as apparently not far from the kingdom of God. For obvious reasons, particulars cannot be more fully stated; but it must be gratifying to all the friends of Israel to know that the impulse which our missionaries at Pesth gave to the Jewish mind has not died away upon their removal. It is no slight testimony, also, to the influence which they exerted, and the impression which the kindness and diligence of their labor made, to know "that their departure is regretted by many respectable Israelites, and that all speak of them with affection and respect."

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MISSIONS OF THE BRITISH SOCIETY.

MR. BRUNNER relates the baptism of one of his inquirers, Mr. R., in the church "Des Billettes," on the 22d of December, when he presented the following statement:

Baptism of Mr. Reiss.

On the morning of Christmas day a large and respectable congregation assembled in Trinity Chapel, Edgware road, when, after prayer and reading of the Scriptures, the Rev. Ridley H. Herschell delivered a very excellent discourse on Rom. i. 16: "I am not ashamed of the gospel of Christ," &c. After which the ordinance of baptism was administered to this brother of the seed of Abraham by the Rev. W. C. Yonge; Mr. Reiss having previously answered affirmatively to several questions proposed to him by his pastor, and delivered a statement of his history and present views.

A missionary writes:

Called on Mr. —, who came to England purposely to buy 400 copies of the Scriptures, with the intention to dispose of them among the Russian Jews; and, as he told me, there never was a time when the Jews in that part of the world were so eagerly wishing to possess the book of God as at the present time. This, of course, is comfortable news; but there is something more to cheer those who wait for the salvation of Israel, and that is, an unparalleled movement is manifesting itself among the Talmudical Jews, in connection with the hopes and expectations of a Messiah, so long entertained by their forefathers, and cherished by themselves. They ask, who is he to be? where is he to appear? and what is he to do? and how is he to be believed? As Mr. D—— was telling me some most interesting particulars, my heart and mind were directed to the prophecy concerning the dry bones; which appears strikingly exemplified by the facts to which I was listening. I have to add, that Mr. R—— himself is favorably inclined to Christianity; and I assisted him to purchase the above number of the Old Testament, and 40 copies of the New.

...

FOREIGN INTELLIGENCE.

LUBEK, *June 16.*—The propositions made by the Senate were to-day fully adopted by the Assembly of Burghers. One of these propositions is, to grant freedom of trade and commerce to the Jewish inhabitants.

PARIS, *June 20.*—A benevolent lady, of the Jewish persuasion, has sent the sum of 20,000 francs to Metz, to be invested, the interest whereof is to be employed as a premium to apprentice two boys and two girls to agricultural pursuits. The same lady, some time ago, invested a sum of money, the interest of which is to be given as a prize to the Jewish girl, between the ages of seventeen and twenty-four, who should show most proficiency in Hebrew, so as to enable her to become a teacher. She has promised, besides, another sum of 40,000 francs for charitable purposes.

The number of Jewish officers who hold commissions in the French army exceeds one hundred.

LUBEK, *June 20.*—The committee appointed to report on the motion in favor of the Jews, recommended it, as their report says, "on the ground of justice and humanity, which have too long been neglected in our free town; and, moreover, for the removal of the most degrading position which the Jewish inhabitants of Moisling have occupied," etc.

HAMBURG, *June 24.*—The Diet of Frankfort has sent a friendly (?) note to the representative of that free town, in which it presumes to give some advice with regard to the political affairs of the Jews, with the view of excluding them from entering into the Senate. The Senate has forwarded this note, together with another from the same body, to the "Elders of the City" and the "Commission of Nine," and requested the latter to report to the Senate in how far the wishes of the Diet can be taken into consideration.

VIENNA, *June 19.*—The *Bresslauer Zeitung* has the following from Tropau: "No Jew was, in former times, permitted to settle in our town; he was even prohibited from remaining here during the night. Since 1848, many Jews have settled here, and purchased houses. Several of these have now received warning to leave the town, and those who possess houses must sell them within a given time."

MAESTRICHT, *June 22.*—Dr. M. H. Godefroi, a Jew, has been re-elected member of the Second Chamber, by 1,304 votes out of 1,432. This eminent lawyer is Councillor of the Court of Justice for the province, and President of the Board of Jewish Deputies, which was convoked by the Minister of

Public Worship, in 1850, to deliberate on the re-organization of the synagogical affairs of the Jews of Holland.

HAGUE, June 18.—Yesterday the portfolio of the Minister of Justice was offered to Dr. Godefroi, member of the Second Chamber, and it is expected that he will accept it. He is the first Israelite who was ever offered a seat in the cabinet in Holland.

June 21.—The decree nominating Dr. Godefroi Minister of Justice has been already submitted to the King for signature, but the influence of a *camarilla* has been set to work, in order to delay the signature of the monarch. Dr. Godefroi is, as we have stated, a Jew. (Such is the report of the daily papers. But we add, that it matters little to us whether his appointment be frustrated; it is sufficient for us to know that his high character and probity pointed him out as a fit and trustworthy person to preside in the ministry over the department of Justice.)—*London Jewish Chronicle*.

THE JEWS IN ROME.—We are indebted to a true friend of Israel, the Rev. Alexander Esplinc, of Monomail, Fifeshire, for a copy of the *Friend of Israel* for April, from which we extract the following portion of a speech by Dr. Massie, showing the cruel treatment experienced by our brethren in the Holy (?) City. Providence may sleep, apparently; but the day of retribution *will* come:

"Rome is still foaming with unholy wrath against Israel, as in the palmy days of her Crusades. Within the Papal dominions the Jews are trampled upon most unmercifully; their trade and commerce are checked and trammelled; their property is subjected to the most partial and heavy taxation; their persons insulted with impunity. They owe to the influence of Rothschild, who lately saved Papacy from bankruptcy, the little, very little forbearance which is shown to them in Rome. In that city they are shut up in the dirtiest and unhealthiest locality, within a very limited space, called the Ghetto, where their increasing families are piled up together, as they occupy the same space which was allotted to them centuries ago. Their gates are shut up at the setting of the sun, and none can get out till morning. Their children are sometimes stolen from them, to have them publicly baptized on the Saturday before Easter. On that day, with great pomp, are baptized one or two decoyed Turks and heathens; and, as it is almost impossible for the Pope to decoy a Jew, he is obliged to steal their children to fill up the lack. As illustrative of the impotence of Romanism upon the Jewish mind, I will relate what I saw in Rome. Near the Ghetto is the church of S. Angelo in Pescheria, where every Sabbath the popish gospel is preached to the Jews (compelled to attend) by a Dominican friar. I went once to see this meeting. It was the most laughable spectacle. All the Jews were sleeping and snoring. Several clerks were in attendance with long reeds in their hands, watching over the *sleeping hearers*, to wake them by knocking their heads with the reed. The reeds were busy at work, offering a good specimen of *perpetual motion*."

JEWS OF JERUSALEM.—It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in their manner. The young men wear a lock of long hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are extremely fond of dress; and although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs, and the richest silks of Damascus. The women are covered with gold, and dressed in brocades stiff with embroidery. Some of them are beautiful; and a girl of about twelve years old, who was betrothed to the son of a rich old Rabbi, was the prettiest little creature I ever saw. Her skin was whiter than ivory, and her hair, which was as black as jet, and was plaited with strings of sequins, fell in tresses nearly to the ground. She was of a Spanish family, and the lan-

guage usually spoken by the Jews amongst themselves is Spanish.—*Curzo n's Visits to the Monasteries of the Levant.*

In the year 1845, through the exertions of that great and respected senator, the late Sir Robert Peel, an act was passed "for the relief of persons of the Jewish religion elected to municipal offices," 8 and 9 Vict., cap. 52; and through that act we have seen the following of our co-religionists appointed magistrates, viz.:

The Baron de Goldsmid,	- -	Middlesex.
Baron Meyer de Rothschild,	-	Buckinghamshire.
Sir M. Montefiore, Bart.,	- -	Kent and Middlesex.
Mr. Ald. Salomons, M.P.,	- -	Kent.
Joseph Montefiore, Esq.,	- -	Sussex.
Benjamin Cohen, Esq.,	- -	Surrey.
E. Lousada, Esq.,	- - -	Devonshire.
Philip Salomons, Esq.,	- -	Sussex, (the present High Sheriff.)

Let us hope that these gentlemen, who have been thus honored by their fellow-countrymen, will lend their energetic aid in removing the *last* blot on the page of British history. Let them not, from motives of delicacy, abstain from taking a part in the forthcoming struggle. Will they yield the palm to some humble individuals, realizing the beautiful rhyme of Cowper:

What pearl is that which rich men cannot buy,
That learning is too proud to gather up,
But which the poor, and the despised of all,
Seek and obtain, and often find unsought?
Tell me, and I will tell you what is *Truth*.

[*London Jewish Chronicle.*]

The *Allgemeine Zeitung des Judenthums*, in the leading article of the 14th of March, takes a cursory view of the position of the Jews in the various countries in Europe, and states the civil and political rights they enjoy in each respective state. It is interesting to see how some have remained stationary; others, who of late years had advanced the cause of civil and religious liberty, have given way again to the reactionary spirit that is abroad in continental Europe.

Naples and *Portugal* have maintained their ignoring toleration of numerous congregations in their respective capitals. *Spain* maintains her exclusion as 400 years ago. *Rome*, after a short interval, has returned to her former restrictions. In *Modena* their position is that of the middle ages, since they are even excluded from serving in the army. In *Tuscany* they are only tolerated, but in the kingdom of *Sardinia* they enjoy equal rights with their fellow-subjects. In *Switzerland* we see exceptional laws and restrictions imposed upon our brethren by those cantons who had not entirely shut their territories against them. In *Germany* a total uncertainty prevails in point of law and the rights of the Jews. The fundamental law is abolished, while the former statutes are not yet made to operate again; both have been disavowed, and we can only look to the future what it will bring to the Jews. As exceptions from this anomalous state, we mention *Bavaria*, which had never given full emancipation, but repealed the exceptional laws which till lately had restricted the Jews in their civil rights; *Saxony*, which by law established the emancipation; *Hanover* excluding them only from government appointments; *Prussia* pronouncing emancipation on the paper, but excluding Jews by sophisms and interpretations from occupying judicial or educational appointments; and *Mecklenburg* and *Wurtemberg*, which have returned to their former laws of exclusion. In *Austria* emancipation is maintained in full operation. *Denmark* upholds it; *Sweden* has removed the restrictions; but *Norway* has done away with long-standing interdicts. In *England* the question is held in abeyance. *Holland*, *Belgium*, and *France* have remained true to the principle of guaranteeing equal rights to all, without distinction of creed.

Missionary Intelligence.

MR. BONHOMME'S REPORT.

IN the prosecution of my missionary labors among the Israelites during the month of July and a part of August, in the city of Providence, R. I., the blessing of the Lord has followed the truth declared among them. In my private visits among them, a candid attention was given, and a readiness on the part of both sexes to listen to the fundamental truths of the religion of Jesus Christ, as found throughout the Old Testament Scriptures. At a store, one evening, for about one hour, I was delighted in explaining to them from the Hebrew Scriptures the salvation of God. Tracts were readily received, and promises made to read them with no other purpose but to find out the truth. On another occasion, (on the seventh day or Sabbath of the Israelites,) I addressed seven of them for one hour and a half; a fair opportunity was given me to spread the whole truth before them. Questions were asked, which I answered, and with special reference to the miraculous birth of our Saviour, from Isaiah vii. 13, 14; and one Israelite acknowledged that I had all the truth on my side, and that these arguments, in addition to their truth, were in support of the truth as it is in Jesus. The Jewish teacher, Mr. J—, was present; but he was rather of an opposite opinion, but was reproved by others for false interpretations he gave. Religious tracts were readily received and read, in various languages. One Israelite came to see me at my boarding-place, on Sunday afternoon; his mind had been previously perplexed upon the prediction in Isaiah vii. 13, 14, but he could not find it in the Prophets. I showed it to him in my Hebrew Bible, to his satisfaction.

There are in Providence about thirty-five or forty Israelites, including men, women, and children.

I have distributed during the month of July and part of August, 5,211 pages of tracts and narratives; two German Bibles with Testaments; two English do. do.; one Hebrew Old Testament; one German-Hebrew New Testament.

The respect with which I have been treated among them, and the readiness with which they desired tracts and the Scriptures, both Old and New Testaments, and the interest manifested among the different evangelical churches while presenting the cause of the Society, the fervent prayers in behalf of Israel offered up there, is a manifest token of our God in the remembrance of his established covenant with Abraham and his posterity, that the time must be nigh at hand when all Israel shall come in and be saved, when the fulness, or the elect Church of the Gentiles, shall be accomplished.

REV. MR. NEWMAN'S REPORT.

It is known that the Committee has assigned to me the important stations of Rochester and Syracuse; yet though I returned to Rochester in the beginning of April, and staid there until the 10th of July, still the greater part of this time has been employed in seeking out the lost sheep of the

house of Israel, in places where our missionaries have not yet penetrated; and hence the report of my labors will be short, though not in the least uninteresting.

I was received very cordially by my old friend. I found that several had prepared themselves to meet my arguments. This is just what I pray for. May our heavenly Father give them the spirit of earnest inquiry. May they "return and seek the Lord their God and David their King." Amen.

I will give you a specimen of their investigation. I happened to revisit Mr. ———, in North street. Giving me his hand, he said, "You are the man I wanted to see this two months. Now I have got to ask you a few plain questions: will you answer me?"

I.—If I can, with greatest pleasure.

He.—If you can? You *must* answer me; if not, you *must* become a Jew again, and believe our holy law.

I.—I am a Jew, and I believe in Him, concerning whom Moses and the prophets did testify.

He.—You do not believe in the sayings of our wise men of blessed memory; and if you cannot answer my questions you must become such a Jew as I am, and not a Gentile Jew.

I.—Proceed to your questions. I shall not stipulate beforehand with you, but when I *have answered* your questions—

He.—Well, then, did you not maintain that we suffer so long in גלות (captivity) because we have rejected your Messiah?

I.—You interrupted me. I meant to ask you, Will you pray with David after I shall (by God's assistance) have answered your questions, "Open mine eyes and let me see the wonders of thy Law?"

He (serious).—Yes.

I.—I still maintain what I have said, that the rejection of the Messiah was the greatest sin our forefathers have committed; and, therefore, "all those evils came upon us."

He (smiling).—Did the ten tribes, too, reject the Messiah? You must say *no*; for you know very well that the ten tribes did not return; and unto this day, no man can positively say where they are.

(What an amount of *apparent* objection is here in this single argument! But it is really not so. It gives strength to the testimony of Jesus, as we shall see presently.)

I.—Can you kindly tell me the language the tribes used when they separated from the house of David?

He.—"What portion have we in David? Neither have we inheritance in the son of Jesse."

I.—Now, then, the greatest blessing which Israel had in David was the promise of the Messiah. When, therefore, the tribes cried out, "What portion have we in David?" and all they in fact rejected the everlasting covenant, the *sure mercies* of David, his salvation and all his desire, they in fact have done the *same* as our forefathers have done; *they reject the Messiah*; they cast away the promises of God; and therefore Hosea says, iii. 5: "Israel shall return and seek the Lord their God, and David their King."

This discussion lasted about three hours. I am happy to say that he became very serious. May the Lord himself come to his help. Amen.

Revisiting Mr. and Mrs. ———, she said, "Have you heard how badly our niece has behaved?" and told me a long story about the poor girl. I knew that there was not a single syllable of truth in it. The fact is simply this: Miss ——— became deeply interested in our discussions, and became convinced of the truth. She sought me out. I took her to the Rev. Dr. Lee. He kindly and generously promised her every protection. I gave her some tracts. It appears that the change in her sentiments was discovered, and she was persecuted. Upon this she went to Dr. L., but unfortunately

he was out of town. She had then no alternative but to leave the place of her tormentors. She is now in New-York; but they will not tell me where she is. I trust that our dear brother Weissel will find her out and scatter the seed. Thus Satan contrives to keep a snare upon the poor inquirers.

Upon the whole, I have reason to be grateful, for the Lord has been smiling upon my labors, both among Abraham's *literal* and spiritual children.

I have distributed three Hebrew, two English, and four German Bibles.

REV. MR. BLOCK'S REPORT.

RICHMOND, *August 9th, 1852.*

MY DEAR AND REV. SIR:— . . . And now, without preamble or introduction, I proceed to give you the desired general account, fully conscious that, for the fidelity with which I have discharged the trust reposed in me, I am responsible to "God, the Judge of all," at a far higher tribunal than any before which man can be summoned, to give an account of his stewardship, here below.

I left the city, after spending nearly two months in it, on the 19th of November of last year; returned hither on the 10th of last month, and have continued here without interruption to this day.

As my monthly reports show, I have kept, with but occasional deviations, within the bounds of the State of Virginia.

My work has been two-fold, regarding both Jews and Christians. On the one hand, I have sought to stimulate, direct, and encourage the exercise of Christian compassion; on the other, to dissipate the darkness of the Jewish mind.

It would be impracticable for me, within the compass of this letter, to enumerate the localities which I visited. Such statements have accompanied my monthly remittances; but I would take this opportunity of expressing my thanks for the fraternal affection with which my visits were received by the churches, and for the kind offices of Christian ministers in furthering my wishes. May the blessing of Israel's God be upon them, for they have shown me much love in obtaining for me a hearing; and among the many claims pressed upon them, and the churches under their charge, they have not neglected the claim of the Jew.

The means employed have been the delivery of lectures, addresses, &c., in which I have not given (as the manner of some is, to the detriment of the cause) fancy sketches or hyperbolic descriptions of Israel's coming glory, but spread before the people the bleak realities of the case; invited attention not to the Jew of the future, when "all Israel shall be saved," but to the living and dying Jew of the present day; held him out not in his relation as member of a race for which God has in reserve great national glory, but in his relation to God as a sinner, needing a righteousness divine; viewed him not as a subject of a *prospective* kingdom, a kingdom *without*, a *temporal* dynasty at Jerusalem; but as subject of a kingdom *now* attainable, a kingdom *within*, even "*righteousness and peace and joy in the Holy Ghost.*"

The result of my efforts pecuniarily has been, as you have seen from time to time, very encouraging; but what is better, a thousand times better, is, that many have learned that no one can withhold the gospel from the Jews and be guiltless; and from many a Christian heart, the fragrant incense of praise to God, for the raising of many in Israel, now ascends to heaven, and the full confluence of the fervent prayers of the righteous of the different Christian denominations now goes forth with those who, like you, direct the operations, and those who, more immediately, are workers

together with God for the attainment of the object contemplated by the Society—the spiritual good of Israel.

And still you say, "It is but the day of small things." So far from despising it, however, you may well draw encouragement from it, as an earnest of great things that are sure to follow; for, the position of ancient Israel in connection with the promises of Israel's God being once fully recognized, the commiseration of Christian hearts towards them drawn out; the scriptural duty of preaching the gospel to them made plain; the Society's work among them well understood; the object for which it toils acknowledged to be an important one; the principle lying at the foundation of its operations appreciated; the suitableness of your (Jewish) laborers seen; it requires not a prophet's foresight to foretell that, in future, a plain and simple recital of your wants will be all that will be needed to obtain help from God's people in this region; and for what of prosperity may hereafter mark your financial condition, the Society will be indebted, under God, no less to the zeal, devotedness, and liberality of Virginia Christians, than those of Northern States.

My efforts among my kinsmen also, I have much reason to believe that God has smiled upon and blessed.

Very ghastly indeed you would pronounce the picture which this field presented, were I to carry you with me in the retrospect of my work among them, especially when at first I entered upon it in this city. My work has indeed been arduous, frequently humiliating and painful; and often, with feelings lacerated and heart bleeding, have I been tempted with the wronged prophet, who made "intercession to God *against* Israel," to complain, "Lord, they have killed thy prophets, and digged down thine altars, &c., and they seek my life."

Many a Jew's door was shut against me, or only opened, not to return the look of love and the voice of brotherhood, but to requite evil for good, and return for blessing, cursing into my bosom; and in many a house, the wondrous story of the cross was only listened to to blaspheme the Lord who bore it, and with hard words and coarse ridicule to reward "the apostle, not greater than He that sent him."

This is a woful picture; but, blessed be God, you would not recognize its features were you now to accompany me on my round of visits among them. The voice of the "brother angry without a cause" has been hushed; enmity to truth subdued; the name of Jesus, once blasphemed, is now respected; my friendship is sought; my visits are solicited; God's truth is listened to with seriousness; the Society's publications are thankfully received; the word of exhortation is suffered gladly; passages in the Bible are marked for perusal; the Lord's house is visited and his gospel inquired into; and I have reason to believe that, by the blessing of God and the influence of his Spirit, some have received salutary impressions and convictions, which will give them no rest until they find it in Him who has said: "Come unto me, all ye that labor, &c., and I will give you rest."

I have thus endeavored to give you a brief view of this field of action, and a rapid survey of the change for the better, which, by the blessing of God, seems to have taken place in the minds of some of such of my kinsmen even, whom, but for the constraining love of Christ and the sustaining grace of his Spirit, I would long since have abandoned to their fate, to be saved or perish, as may happen. But here, my honored brother, I must enter my caveat, lest I be mistaken. God forbid that I should boast; for while on the one hand, in these developing symptoms for good, this casting off of prejudice and mental bondage, we cannot but discern the harbingers of dawn, and have much cause for thankfulness and praise; we, on the other, do well not to be exalted beyond measure, and continue upon Zion's tower and watch in prayer for the morning, the visiting of the day-spring from on high; till at last, to the joy and rejoicing of our hearts, and those

who are embarked with us in this holy cause, we behold in the full blaze of high noon, the Sun of Righteousness with healing in his wings smile on Israel's dial, penetrate with his benign beams the mists of superstition and unbelief, and make the believing, through the power of the light of the truth, to free disciples of the Lord Jesus Christ. (John viii. 31, 32.)

For this end, let us toil and pray, and give our God no rest until he establish and make his *dispersed* Jerusalem a praise in the earth.

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